

the

Emily

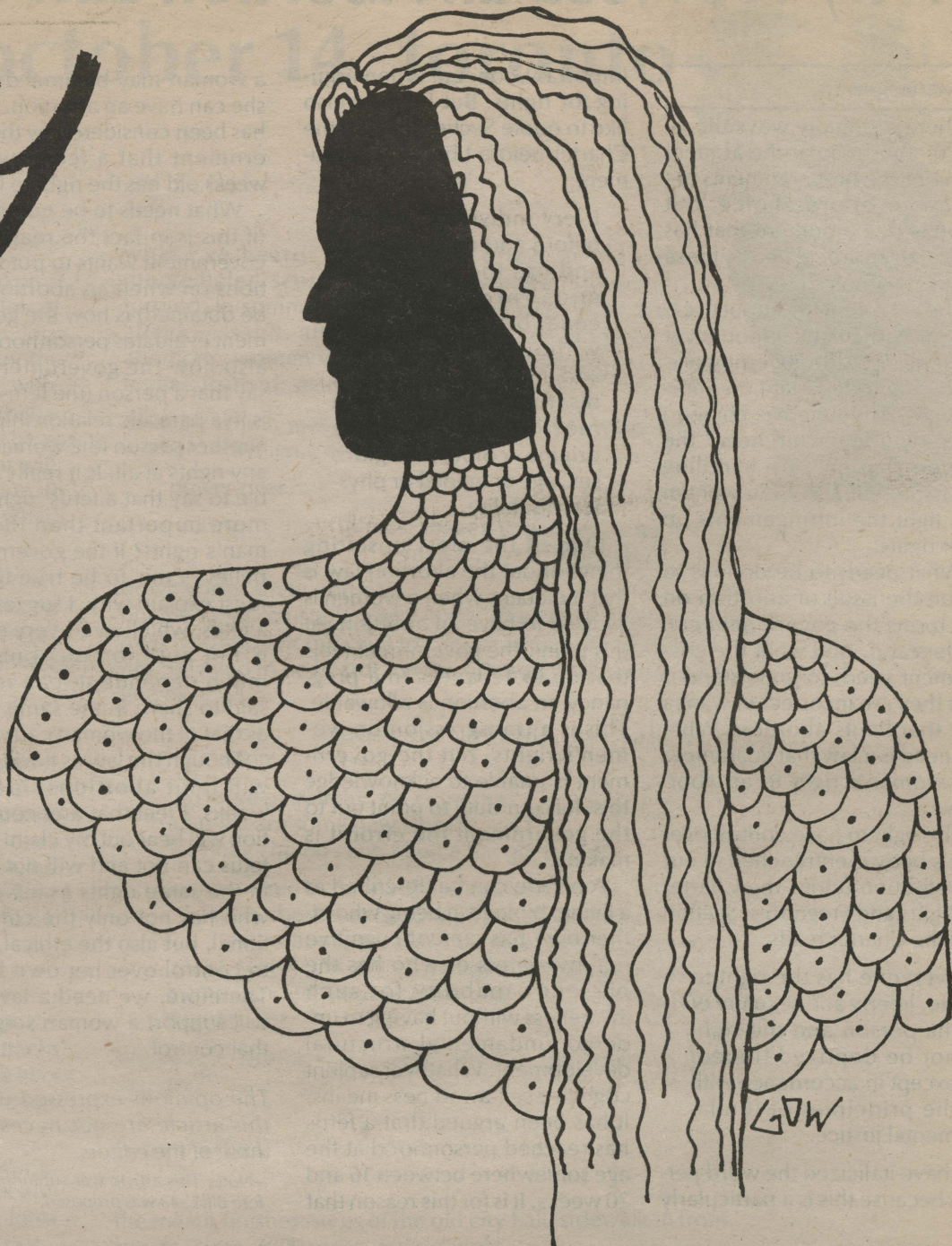
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Mistress Mary
Quite Contrary
How does your garden grow?

With cockle shells and silver bells
and pretty maids all in a row . . .

Before she got caught up in hydroponics and sunday comics the mistress under much distress was a thespian lesbian horticulturist purest her cultured girls symmetrical pearls of maids, femme fatales, et al her girls she so coerced perverted to talk to stalk and stem and then to measure and measure again accurately factually the manure and fish heads they manure and fish head bread for the flowering flower beds embedded with mothballs crushed and concealed unrevealed to keep the cats the rats at bay away from Mary Mary's bell-shelled hell-spelled garden where contrary she and her girls pearls maids femme fatales et al would lie together sigh together weather together the shoots the roots of mandrake and ache and shake and wake unaware of the moon's spoon eye and sigh and lie confessing professing the feeling healing power of the tower of thorns and the torn waves of bleeding poppy weeding the cockle the clutter of fluttering buttercups and the bland brand of clover over and over . . .

Gail D. Whitter



Sexual Assault: Taking Back the Campus

by Karen Ballinger

Sexual assault can happen to anyone. It crosses all social and economic lines. It happens in small towns like Fort St. John and in cities like Victoria and Vancouver. It could happen to you, your sister, brother or neighbour. Sexual assault is defined as any form of nonconsensual sexual contact ranging from unwanted sexual touch to forced sexual intercourse. It is a criminal code offence and convictions range, depending on charges, from a summary conviction, that is a fine and/or probation to a life sentence for brutally maiming the victim.

Tracy Porteous of the Victoria Sexual Assault Centre believes that only 10% of sexual assaults are reported. Sgt. David Richardson of the Saanich Police believes that "25% is a closer figure." He asks that people who have been sexually assaulted come forward and report it.

The 1983 amendments to Canadian laws mean that there is no time limitation in reporting sexual assaults to the police. Many victims of sexual abuse as children are now reporting in increasing numbers. Statistics tell us that one woman in every six minutes in sexually assaulted in Canada.

Who are the people who attack women and who do they at-

tack? Many myths surround sexual assaults. As you may suspect, males most often attack women and children. Many people believe that the survivor is somehow to blame. Often the survivor herself believes that something she did or did not do such as going out alone at night caused her to be assaulted. People believe that sexual assault is about sex. Sex has nothing to do with it. What sexual assault is about is power. "Power and violence against another person," said Porteous recently. People believe a crazy stranger attacks you. Only 30% of sexual assaults are total strangers. They are often people you know. Maybe your neighbour, your classmate, it could be anyone.

Les Nyffeler, of Fort St. John, teaches a Mad Max Women's Self Defense course. He has a black belt in Karate and works as a provincial sheriff. He became concerned about sexual assault after hearing court cases describing the trauma of rape victims. He prefers to use the term "rape" because it is more graphic. He said: "Rape is a crime of humiliation, degradation and pain, both physical and psychological. Physically victims suffer the full range of injuries from bruises to maiming or death."

He teaches women basic self defense utilizing specialized training system that teaches a

knockout defense against an assailant of any size. Training uses realistic simulations, applied gradually, increasing in intensity until the students are responding to a full-force attack.

The University of Victoria has had a number of reported sexual assaults since last September. The undergraduate population is comprised of 58% women. There have been 5 sexual assaults reported to date. Using the 25% reported average of the Saanich police that would mean that there have been at least 20 actual assaults to far. Using the Victoria Sexual Assault Centre 10% formula, it would mean that 50 sexual assaults have been committed to date.

Eveyln Samuel, Director of Public Relations and Information on the campus said Wednesday, "they are very concerned obviously." She agrees with Golda Meir's famous statement: "we're (the women) not causing the problem, the curfew should be on men." Golda Meir was referring to a suggestion that because women were being sexually assaulted in Israel that there should be a curfew for women. She felt men should have the curfew.

Samuel went on to say that they're seeing people making assumptions that sexual assaults talk place only at night, however "one of the most serious took place on the jogging track dur-

ing the day."

What can we do as concerned citizens? We can encourage women to report assaults, even if they took place a while ago. We can lobby to see more women elected as MPs, as judges and as lawyers to represent women's perspective. We can speak out against pornography since it has been shown that an increase in pornography increases violence against women. Porteous used the example of Denmark where pornography is common and where violence against women has increased proportionately. We can speak out against advertising that uses women as sexual objects or depicts parts of women, so that women are seen as objects not complete persons. We can encourage males to

speak up for women when men degrade them in jokes and conversation. We can correlate sexual comments with racist comments. We can take self defense courses to increase our chances to survive or defeat an attack.

As Nyffeler said: "Women are fighting a war for their lives. The rapist is looking to target a victim. When you walk by, he doesn't care who you are, he is only looking for a victim and if he doesn't get you, he will get someone else. Women should be defending themselves with the ideal of killing their assailant before they are killed. A woman has the right to use any force necessary to protect herself from a physical attack."

- The largest target group is young women 14-24 years old.
- The youngest sexual assault victim in Canada was age 2 months and the oldest was 96.
- Anyone has the potential of being sexually assaulted.
- It is estimated that a woman every 6 minutes is sexually assaulted.
- Only 30% of all reported sexual assaults are committed by total strangers.

WHAT TO DO IF YOU ARE SEXUALLY ASSAULTED:

1. Get to a safe place and call a friend, family, a sexual assault centre or the police.
2. Don't shower, bathe, douche, change, destroy clothes or straighten up. You may destroy evidence.
3. Call Victoria Sexual Assault Centre at 383-3232. They have a 24 hour crisis line.
4. If you decide to report to police, be aware the sooner you do, the greater chance police have to get evidence and capture the assailant.



Why We Need an Abortion Law

by Maria Stewart

There are many ways the issue of abortion can be argued. Some of the best arguments are in favour of pro-choice, but there is one argument that has not yet been articulated by those fighting for choice.

The argument I'm about to explain is particularly important at this time since the government is preparing to legislate an abortion law. The time has come to not only understand how "the powers that be" are handling the issue, but also how women can fight the infringements on their rights.

What needs to be done is to argue the issue of abortion on the terms the government can understand. And what the government needs to understand is that they are incorrect to want a law that limits abortion. What we need is a law that guarantees the woman's right to an abortion.

The right to have control over one's body is entrenched in our Constitution under the Charter of Rights and Freedoms. Section 7 of the Charter reads:

Everyone has the right to life, liberty and security of the person and the right not be deprived thereof except in accordance with the principles of fundamental justice.

I have italicized the word person because this is a particularly

important concept when arguing for rights. But I would also like to quote Section 15(1) of the Charter before I begin my argument:

Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.

One of the most upsetting things about the abortion law is that it dictates when a woman is allowed to have an abortion. At this point, the government feels that up to 12 weeks in a pregnancy an abortion is allowable. This is a transgression on women's rights, but the government is unable to acknowledge this. It is our duty to point out to the government the error it is making.

A person can be described as a living, biological being who either now has *sapient cognitive self-awareness* or who has the present capability for such awareness without having to undergo fundamental structural development. Whatever sapient cognitive self-awareness means, it has been argued that a fetus has reached personhood at the age somewhere between 16 and 20 weeks. It is for this reason that

a woman may be limited when she can have an abortion. Yet, it has been considered by the government that a fetus over 12 weeks old has the right to life.

What needs to be questioned (if this is in fact the reason the government wants to put limitations on when an abortion can be obtained) is how the government evaluates personhood and also how the government can say that a person (the fetus) who is in a parasitic relationship with another person (the woman) has any rights at all. Is it really possible to say that a fetus' rights are more important than the woman's rights? If the government believes this to be true then it must explain why. I suggest that a fetus, which by its very nature is not autonomous but very much dependent, can not be said to share in the same rights as that of the woman carrying it.

Though the law as it will stand will limit abortions up to 12 weeks, I feel that any court action will bear out my claim that a fetus can not and will not share in the same rights as a woman who has not only the constitutional, but also the ethical, right to control over her own body. Therefore, we need a law that will support a woman's right to that control.

The opinions expressed within this article are not necessarily those of the editors.

-Note: This article was submitted before Bill C-43 was proposed.

Emily Editorialises

Two weeks ago, the Alberta Human Rights Commission decided that the term "chairman" was offensive and had to be changed. Commission chair Fil Fraser recommended that the position of "chairman" be renamed to that of "chief commissioner." A survey of eleven human rights commissions in Canada had shown that three use the Alberta commission's choice of title, and seven refer to the position and title holder as "chairperson."

Meanwhile, the University of Lethbridge has become the first in the West to officially endorse an inclusive language policy which calls for the use of language which is "non-discriminatory as to gender, age, or minority status in all university publications and correspondence, and to encourage it in lectures, class discussion, and student essays." The General Faculties Council Gender Issues committee had concluded that language affects societal views and affirmative action was needed in the area. This comes two years after the University of Victoria Board of Governors voted down a Senate policy proposal on gender inclusive language.

Throughout history, women have been barred from participating in what was considered legitimate culture — language is part of this culture. As Mary Daly says — males have named the world, and from there, it is reasonable to state that those doing the naming will do so from their own outlook, from the male perspective. This in turn has left women unable to "give weight to their own symbolic meanings" and therefore unable to pass on a history of women's meanings. This has created a silence, the silence of women and their experience.

The power in language was recognized before the writing of the bible. This is evident in Genesis where the naming of the animals and the naming of Eve is shadowed with the master-subject relationship. Just before man and woman are sent from the Garden, man uses his power of naming the animals to "call his wife's name Eve," thereby asserting his dominance. And so the power to name becomes part of the oppression of women.

Adrienne Rich also states that "This is the oppressors language," and women authors such as Annette Kolodny, Mary Daly, and Susan Griffin subscribe to the theory that "naming is power used to tame and domesticate women and nature; naming separates men from women and nature, separates the social and public from the domestic and natural."

Males have been the names, definers, and chief interpreters of our language — concept constructors. Linguists have argued that the way in which we identify something reflects our conception of it. This having been said, we only have to listen to a conversation, the television, or the radio to hear the sexual bias of our language and realize its ramifications — women (and minorities) are absent, or are described from the male perspective rather than their own.

Critics protest that women's meanings are false and biased — the subjective and emotional knowledge of women. Their knowledge is polarized against the "objective" knowledge of men which dismisses feminist meanings. This argument is unacceptable as it assumes that the defined "objectivity" is neutral. The dichotomy of subjectivity/objectivity, part of the belief system that has been viewed as a singular reality, is one of the fundamental premises that feminists are challenging.

Daly has called for the castration of language, "precisely in the sense of cutting away the phallus centred valued system imposed by patriarchy, in its subtle and manifest expressions." She asserts that old words can be "recycled," and given new meaning. However, she points out that only when a pluralistic world is accepted, will there be opportunity for shared classifications.

As women, we are constantly barred by male language. It is easy to see the exclusiveness and harm in phallogocentric titles such as "chairman," yet one must look deeper to see what meanings stand behind all male words — the male supremacy, the hierarchy; therefore the sexism. However, members of the University of Victoria Board of Governors fail to even see how the term "chairman" excludes women, and are unwilling to act towards positive social change as have the University of Lethbridge and the Alberta Human Rights Commission. Throughout history, universities have been in the forefront of such change, but here in Victoria, on our paradise island isolated from the rest of the world, the *Chairman* of the University of Victoria Board of Governors can proudly declare that the patriarchal system is intact from the language up and that they will not pander to needs of special interest groups such as women.

Pumpkin Picnic

On Friday, October 27, SWAG had a great turnout of members and some of their small fry for a pot-luck dinner at the Unitarian Hall on Superior. The hall was decorated in Halloween attire with oranges, blacks, tiny pumpkins on the tables, and candles for a soft atmosphere. Everyone brought something delicious to eat as well as a donation for the food bank. It was a well co-ordinated affair by Lynn Greenoff who works out of the SWAG centre. No dish was duplicated and everyone was fully satiated by the end of the evening. With people pitching in to help clean up, things were scrubbed and packed up by the end of the evening. It made for great fun re-aquainting friends again and meeting new ones.

M. Maxwell

*I don't understand what's happened to us
Only five years ago I had so much trust,
What turned him into this monster I see?
His character's changed like a growing disease.*

*Oh God spare me from his brutal ways,
I don't think I can take many more of these days.
I'm battered and bruised and scarred up for life,
His fists and his words, they cut like a knife.*

*My children dear God, what do I do there?
Should I just up and leave and pretend I don't care?
He said he would kill me, he shouted and leered,
But anything's better than living in fear.*

*I have no more relatives living about
And my friends, I just can't ask them to put out.
There must be an answer, I read it somewhere
That God helps those - but I'd better beware.*

*It's true what he says, I'm just no good.
I had to quit school, they told me I would,
With no education I can't get a job,
He's always complaining, "I feed this mob!"*

*I called up a shelter, they told me to come,
I've packed everything, I feel so numb.
I sure hope the children can understand why
If we stay here much longer we're all going to die.*

*Oh, no he's come home and he's drunk once again,
He's yelling and cursing and going insane.
"Please, no, I love you, please understand,
The children . . .*

*THE CLINIC REPORTED ANOTHER ONE DEAD.
One woman The house splattered in red.
Statistics are up, apprehensions are down,
And the husband, probably five years from the Crown.*

Marilyn A. Maxwell



saturday. october 14. toronto

by Alisa Gordaneer

sunny saturday. (no social issues, please. there's a sale on at the eaton's centre.) but them: queen's park, toronto. lots of people. lotsa people. signs/banners/bright pink t-shirts. lotsa womens. lots. (must be one of those feminist things. another one.) no . . . wait. there's men there, too. lots. lotsa. with signs. a rally. picket signs. lotsa. and what's wrong with this picture? lots. it's october 14, 1989, and a new law may be passed in the near future. here, in canada. a new law that will make it illegal. a crime. for a woman to have an abortion. to take control of her own body. her health. her life. (so what's this picnic got to do with it?) lots.

3000 people. some say 4000. or so. lotsa women. and men who support us. people who believe that women have the right to choose: pregnancy. motherhood. when. or not. whether to. or not. simple, fundamental (not fundamentalist/dement'a list) right.

(and they're scaring the squirrels for that?)

not just that. issues. issue of: enforced pregnancy (in some). enforced sterilization/abortion (in others). issue of: what kind of babies/unborn/fetuses the anti-choice want to protect. ever notice: these propoganda photo-feutses? not the ones that look like plates of smurfgetti. not those ones, labelled 'vacuum abortion' . . . ever notice the ones with the little pink and (very) white fetuses? issue of: color. photos. black and white.

(damn it, somebody hid the agenda again.)

issue of pre-born babies. the rights of the fetus. what is wrong. what is white. operation rescue: anti-choice attacks on clinics. abortion clinics. at the rally, speakers speak about defending the clinics. lotsa people at the rally have been there. done that.

what i've seen: 7am abortion clinic, prochoice protecting. outside. a moat of people. women. men. coffee and sleepiness. sun rising like a revolution, pink/red/lavander. lotsa pins/buttons. 'marxist mafia of the lavender left'. that's us.

across the street: them. people praying for/to picket sign puppets. fetus envy? the anti-choice, walking in circles. giving their two child-members signs to hold: 'when gays and are killed, we'll protect them too'. hmmm.

what i've heard: this happens often. at the clinics: morgentaler. scott. in 30 below weather. in winter. in toronto. in summer. the fetus-people pray. prey. harrass. attack. assault. attack women who are there to have abortions. women who are there, in control of their own bodies. issue of: access to the clinic.

issue of: which women the anti-choice try to stop. white women. only. issue of control.

power over.

racism.

(almost makes you want to go on a march . . . or something.)

down yonge street, toronto:

not the santa claus(e) parade. 3000. 4000. or so. women. and men who support our right to choose. marching. and shouting. we need to be heard: 'off the sidewalks, into the streets - join us now!'

(gee . . . s'pose we should? that sale at eaton's . . .)

'no more patriarchy, no more shit!'

(could learn some new slogans . . .)

'hey hey - ho ho - anti-choice has got to go!'

'women aren't criminals! no new law!'

(how 'bout that handful of people with the pink and white smurfgetti signs? can we make them vanish?)

'racist, sexist, anti-gay - born again bigots, go away!'

'campaign life, your name's a lie - you don't care if women die!'

the issues: 'from b.c. to newfoundland, free abortion on demand!'

'no new law!'

the march finishes: steps of the old city hall. sidewalk in front. streets. 3000. 4000. or so. lotsa people.

after: sky cracks/lightning flash/thunder. celebration in rainfall, evening and streetlights at 3:30 pm. prochoice rally/march. takes toronto by storm. october 14, 1989.

'no new abortion law - we're never going back!'

Bill C-43:

A.Bond

Reprinted from SWAG Newsletter

Hot off the press . . . the feds have come up with a new abortion law. A "compromise", they say, between the pro-choicers on the one hand, and the anti-choicers on the other. It is a compromise all right . . . it compromises women's right to choose, women's right to be responsible for their own bodies, their own decisions, their own lives.

In a nutshell, abortion is re-criminalized, that is, it is a crime punishable under the Criminal Code of Canada. Perhaps the crucial part of this Bill is that it is the person who induces the abortion, in virtually every circumstance the medical practitioner, who is ultimately responsible. It is the doctor who would be charged under the legislation. A woman would only be liable if she induced her own abortion. It is now the doctor's choice, not the woman's. A woman's decision is silenced under this new law.

The law states that all abortions are crimes unless they fall under the exception. The exception reads as follows: "Every person who induces an abortion . . . is guilty of an indictable offence . . . unless the abortion is

induced by or under the direction of a medical practitioner who is of the opinion, that if the abortion were not induced, the health or life of the female person would be likely to be threatened." Alone, this exception appears to be quite restrictive.

The Bill goes on, however, to define "health" as including "physical, mental and psychological health" and "opinion" as meaning "an opinion formed using generally accepted standards of the medical profession." This leaves room for an extremely large amount of discretion on the part of the doctor, the police, the Crown Counsel and the courts. We cannot expect these patriarchal institutions to protect our right to choose, particularly when they are given the discretion to completely disregard our choices.

The Tories have effectively made a regressive law more regressive. Doctor's gain power over women's bodies, and the law has the ultimate say in what is and what is not a criminal abortion. The federal government could not have been more condescending to women and to the 70% of the population who support abortion on demand. Canada does not need a new abortion law, least of all one which re-criminalizes abor-

tion. Abortion is a health matter, not a criminal one.

The question of access to this medical procedure is not even mentioned. Indeed, the government has said that access is not a problem in Canada. This was stated despite testimony by women across Canada who told the government of their inability to access an abortion. Nowhere is this more clear than in British Columbia. This indifference is perhaps the best indication that the government has not and will

not listen to Canadian women . . . that women are not worth listening to.

Once again women are faced with looking to sympathetic doctors to have their choice. Women are, quite simply, denied the right to a medical procedure. Abortion is left in the hands of doctors and the judiciary, and kept out of the hands of women.

Despite the protests, letters and demands of Canadians, the conservative government, pri-

marily anti-choicers, has taken it upon itself to decide for Canadian women what is best for them. This attitude is typical of the patriarchy in which we live. It is another indication that patriarchal institutions, such as the courts, and the government, cannot be relied upon to further the cause of women's rights. Denying us choice in this one aspect of our lives is merely an example of the many ways that the patriarchy silences women and their demands.

The New Bill

An Act respecting abortion

Her Majesty, by and with the advice and consent of the Senate and the House of Commons of Canada, enacts as follows:

1. Sections 287 and 288 of the *Criminal Code* are repealed and the following substituted therefor:

287. (1) Every **person who induces an abortion on a female person** is guilty of an indictable offence and liable to imprisonment for a term not exceeding **two years**, unless the abortion is induced by or under the direction of a medical practitioner who is of the opinion that, if the abortion were not induced, the

health or life of the female person would likely be threatened.

(2) For the purposes of this section, "health" includes, for greater certainty, physical, mental and psychological health; "medical practitioner", in respect of an abortion induced in a province, means a person who is entitled to practise medicine under the laws of that province; "opinion", means an opinion formed using generally accepted standards of the medical profession.

(3) For the purposes of this section and section 288, inducing an abortion does not include using a drug, device or other

means on a female person that is likely to prevent implantation of fertilized ovum.

288. Every one who unlawfully supplies or procures a drug or other noxious thing or an instrument or thing, knowing that it is intended to be used or employed to **induce an abortion** on a female person, is guilty of an indictable offence and liable to imprisonment for a term not exceeding two years.

2. This Act shall come into force on a day to be fixed by order of the Governor in Council.



A FOOLISH WEB
 entangled within a frozen in time like ice memory
 those emotions which should have melted by the warmth of her dreams
 now
 occupy hollow tears
 . . . dreaming . . . feeling . . .
 like a sentimental clown tripping through the dusty pages of
 a written fantasia . . .
 confinement found because of the crinkled corners of the
 page . . .
 still spellbound within that fantasia even after all of
 these years . . .
 char ann

PERSEPHONE
 Persephone leaves us once again
 to return to her underworld lover
 where she will remain for these dark months
 Demeter grieves, weeps for her daughter
 weaves her lonely womb
 pomegranate seeds of destruction
 temptation, seduction
 Hades his partial victory
 we await the return of Persephone
 and renewal, rebirth
 when once again Persephone comes home
 to Demeter
 and us
 "Who has power over death has power over life"
 Karen Ballinger

WHO IS THE POET?
 In her life she
 has changed her name twice
 now
 she is
 . . . adrift on a sea . . .
 . . . of thoughts.
 which all seem to wonder
 just who am I?
 char ann

The Strength of Woman
 Sometimes my mind is outraged
 My body wretched
 and my heart is sad
 I am a woman and I have strength.
 So why do I fear the dark streets
 Women work, sweat and toil
 Women are used, women are hit
 Our souls are dismissed
 We are women, we have strength
 It hurts when I cry
 I hurt when she cries.
 Anonymous

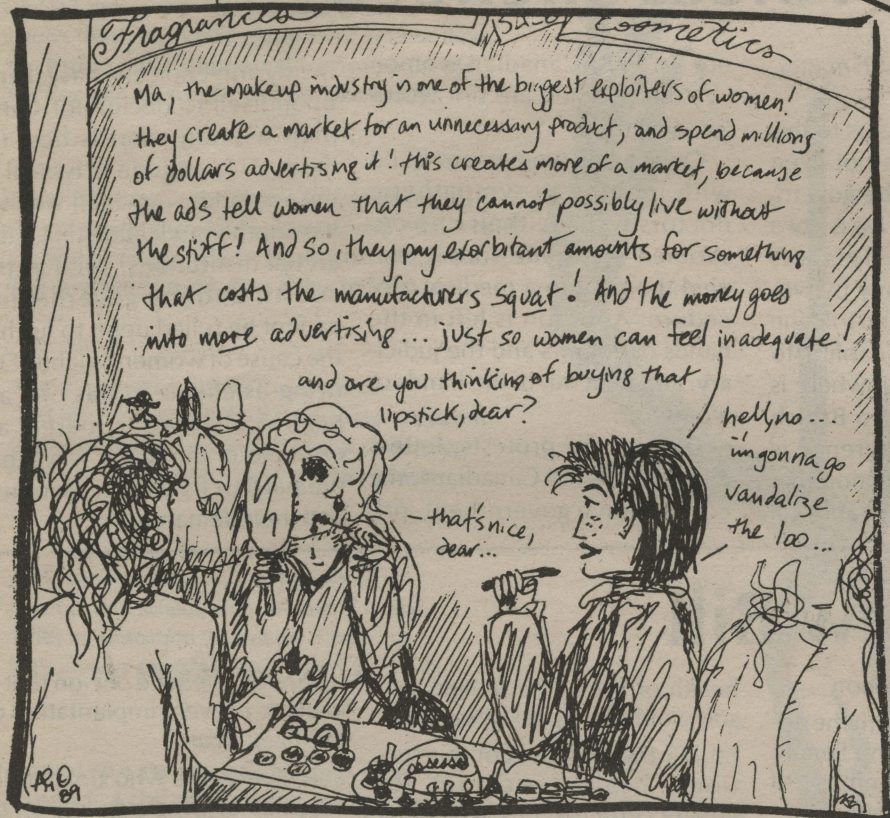
for bp
 i cautiously
 translatd yr wrds
 nevrr to clos
 nevrr disturbing thm
 yr wrds
 now runng against
 ech othr
 pushing
 pulling
 one ovr anothr
 yr wrds
 my wido weeds
 to keep
 to follo
 as th moon swels
 with tears
 nd all becums . . .
 Gail D. Whitter

waiting for bill bissett to come out of the bathroom
 and read his poetry
 i ponder the newspaper
 "Pagan Green man returns to ride the tube"
 he gets on at Woking and everything he touches
 sprouts leaves
 it's a job he says, living exhibit at Picadilly Circus
 there's not much work for a symbol of regeneration
 obviously he has many children
 married to the mysterious woman in red
 Morgan le Fay who with her grey eyes
 sorts out the mob clamouring for breakfast
 and for the luncheon special of 50p
 before Maggie cut out all those frills
 Morgana—shape shifter could easily conjure up a few pennies
 but here are the vital questions
 how did the mother become the father?
 what is bill bissett doing in the bathroom?
 Karen Ballinger

FATHERSAM
 the stepfather for her
 was a
 living
 breathing
 demon created for pain.
 time, cruel in its manifestation, has chosen the two to be
 together.
 forever?
 For touches filled full with pain.
 char ann

amid black tusks and ivory
 rims of porcelain
 chrysanthemums
 in mah-jung cubes
 silks and sandalwood
 you
 Gail D. Whitter

Portrait of panic #10



Chelsea: cosmetic changes to the loo..

Editors

Catriona Johnson
 Donna Wessel
 Una Cordle

Contributors

Karen Ballinger
 Char Ann
 Gail D. Whitter
 Marilyn A. Maxwell
 A. Bond
 Alisa Gordaneer
 Maria Stewart

A special thank you to
 David Low for the use
 of his graphics in the
 last issue of the Emily.

Victoria Status of Women Action Group

presents

Sonia Johnson

Sunday, November 26, 1989



1 to 5 P.M.

WORKSHOP: BREAKING UP WITH PATRIARCHY INSTEAD OF EACH OTHER

\$35/50

As participants, we will:
 • focus on relationships among and between women;
 • identify patriarchy's Relationship Belief System in our sexual and romantic attachments;
 • find ways to break free of limiting expectations and assumptions about relationships;
 • apply feminist values of personal freedom, peeriness (anarchy), cooperation, and non-violence to the ways we love each other;
 And More!

8 P.M. \$9/12

SPEECH ABOUT HER NEW BOOK, WILDFIRE: IGNITING THE SHE/VOLUTION

Sonia postulates a radical model for women's liberation, a new woman-created and woman-centered social, economic, and spiritual order that will rapidly and profoundly shift how we live in the world together . . .

A DESIGN FOR FEMINIST ANARCHY AT ONCE BOTH EXQUISITELY WILD AND WISE

Workshop at: 1468 Ryan Street
 Speaking at: the Newcombe Auditorium

For tickets and further information call:
 381-1012

